Muhammad & Rama As Role-Models

A comparison between their characters and embodied ideals.



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Introducing Muhammad & Rama

I have chosen to compare the character of Muhammad and Rama because both of these individuals are regarded by their followers as their most exemplary role-models. They are both considered as the best exemplars of the teachings of their respective religions.

Hinduism is the complete antithesis to Islam and there are very few points of contact and agreement in terms of theology, cosmology, epistemology, eschatology and theodicy. The only points of agreement are some minor ethical matters like avoiding cheating, being kind to the poor and to orphans etc., and criminal matters like forbidding theft and murder etc. — and even these are different in their legal details and implications.

The majority of Muslims, like the majority of Hindus don't actually study the theology or philosophy of their respective religions but rather practice according to custom and usage, and use the lives of role-models as the bench mark of good and pious practice. Most uninformed believers have only a vague idea of their actual role-models or imagine them in modern global humanistic terms — superimposing today's humanistic values on them. The challenge is rather how do we use ancient role-models to inform our practice in the vastly different moral and ethical landscape of today. What examples do we accept and what do we reject? And indeed, should we use them at all?

The Muslim Position on Muhammad.

Muhammad (26 April 570 – 8 June 632) is mentioned in a number of verses in the Qur'an and all give him the stamp of approval as the official and final representative of Allah and his example is to be emulated by the believers. The details of his exemplary life is gleaned from the Hadith — anecdotes of the faithful and the *Sira* — the official biography of the Prophet[1] written about 135 years after his death.



The Qur'an represents Muhammad as the last in a long line of prophets beginning with the first man Adam. He is the last and the most perfect of all of them. His example, and his teachings are to be adopted by all mankind as the most perfect — he is the *"uswa hasana"* — the best exemplar.

> Allah commands Muhammad to say:— "If I am astray, I only stray to the loss of my own soul. (34:35)
>
> Allah says:— "In the messenger of Allah ye have a good example for him who looks unto Allah and the last day and remembers Allah much. (33:21)
>
> Allah also says that "he who obeys the Messenger [Muhammad], obeys Allah" (4:80)

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[1] Muḥammad ibn Isḥaq ibn Yasār (more commonly known simply as *Ibn Ishaq*) (704-770 AD) was an Arab Muslim historian from Medina, responsible for the *Sirat Rasul Allah*, a collection of hadith that is arranged in chronological order, forming the earliest and most accurate biography of Muhammad.

The Qur'an also tells Muslims numerous times to obey Allah and Muhammad (3:32, 3:132, 4:13, 4:59, 5:92, 8:1, 8:20, 8:46, 9:71, 24:47, 24:51, 24:52, 24:54, 24:56, 33:33, 47:33, 49:14, 58:13, 64:12.)

So if Muhammad is astray, his soul is by no means the only one at risk, with millions of Muslims regarding him as the exemplary role model and the only one to emulate, then they too are all in spiritual danger.

There are numerous instances in the life of Muhammad of behaviour that we would consider to be unethical, immoral and even criminal today e.g. Killing defenseless prisoners of war, marrying 6 year old Aisha, ransoming captives, selling captive women and children into slavery, ordering assassinations etc. Many Muslims and non-Muslims alike, often attempt to excuse away the instances of Muhammad's immoral behavior using the moral relativism defense. They claim he was a "product of his time" and that he should not be judged by modern standards, he was just complying with the pre-modern behavior of primitive tribal Arabs, but what they fail to mention is that this particular Islamic doctrine — the belief that Muhammad is the *uswa hasana*, leaves those defenses redundant. If he is the perfect human being and exemplar of Islam anointed and appointed by Allah, then he must be so for all time and every place.

Muhammad repeatedly told his followers to follow his *Sunnah* (example) and in the Qur'an we see that Allah even asserts his morality as being "sublime" (Qur'an 68:4) therefore Muhammad cannot be seen as simply a product of his time. To do so, would mean also to concede to the fact that the Qur'an is outdated and not relevant to the modern world. From an Islamic perspective, this is unthinkable. The Qur'an is beyond the constraints of time and place. It is not simply 'inspired' but the very words of Allah, delivered by the angel Gabriel and uttered through the lips of his final messenger. Hence, Muhammad's actions are (and always will be) morally acceptable to the Muslim.

The Hindu position on Rama.

Rama the principle character of Valmiki's Ramayana is said to be the *maryada purushottam* — exemplar of the most perfect human being. Hindus consider him as a human *avatar* of God, but when God incarnates into His creation he becomes totally human and is temporarily conditioned by material factors and limitations. It is not Rama's divinity which is considered but rather the perfect *human* qualities which he possessed and which can be aspired to be emulated by us that are most important factors to consider. Valmiki's Rama is intensely human in everything.



Hindus also consider that the example of Rama's actions and teachings are universal in their application and not confined to Hindus alone, they are also valid for all times and places.

The Hindu position is slightly more complex than the Muslim position because Rama was accompanied by his wife Sita and brothers Lakshmana, Bharata, Satrughna. The avatar was in fact shared by all of them. So when looking for role models all the four brothers and Sita are considered. The brothers for male role-models and Sita and the mother — Kausalya for the female role-models.

Missions

Both Rama and Muhammed had a 'divine mandate' to accomplish certain tasks.

Muhammad had 3 specific agendas:—

- to preach Allah's message of His unity (*tawheed*) to the pagans, Jews and Christians of the Arabian peninsular and to establish the five daily prayers, charity, belief in Allah, angels and the day of resurrection.
- to combat the worst of all sins in Islam — *shirk* — polytheism, trinitarianism and any other form of theology that deviates from strict monotheism. (In Islam hell is specifically created by Allah for the eternal torment of UNBELIEVERS! There is no other sin which would merit eternal damnation.)
- to unite the disparate and fractious tribes of Arabia and to establish a theocratic political system (*khalifa*) based upon Shariah law as revealed in the Qur'an and Sunnah. Islam is thus a socio-political system clothed in religion.

Rama also had 3 specific agendas:—

- Regime-change — overthrowing the despotic and tyrannical Emperor of Lanka (Ravana) who was depredating and tormenting beings.
- Protection of the righteous and the granting of Grace to the devotees. (And the salvation of all the demonic forces that were killed. Hinduism's hell is temporary and is reserved for criminals with the punishment suits the crime. There is no thought crime of disbelief!)
- Establishing *Rāma-rajya* a perfect system of government to set an absolute standard for all governments to measure up to — the emphasis of *Rama-rajya* is not on the actual political structure and legal system like Islam but rather on the ethical and moral standards by which governments should operate.

The common goal of both was both socio-political and the establishment of a set of principles by which their followers could be guided in future.

An objection can be raised here that Muhammad was a real *historical* character[2] whereas Rama is a *mythological* character. This may be true, but the purpose of a role-model is to act as a standard of exemplary behaviour for believers. So whatever their historicity, the important thing to consider is what we can learn from their narratives, teachings and examples and how we use their behaviour to justify and inform our own behaviour in today's world.

When comparing biographical incidents it is important to avoid comparing the best of one with the worst of the other, but the gentle reader should bear in mind also the two or more facets that each person has to his/her character. Many wicked and depraved mass murderers and serial killers have been exceptionally cruel and merciless to their victims but caring, loving and considerate lovers, husbands and fathers. The character assessment would be different depending on whether one was emotionally and personally involved with criminal or if one were the victim — both are valid perspectives, both true from their particular view-point.

In comparing Muhammad and Rama as role models for their respective followers we focus on 2 aspects:—

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[2] It is difficult to know exactly what aspects of Muhammad's biography are historically accurate and what are later pious embellishments since the official biography was written 135 years after his death. Robert Spencer has recently published a book questioning the historicity of Muhammad.

1. Their personal demeanor as seen from their admirers based upon their interpersonal relationships with the ones in their inner-circles.
2. Their transactional dealings with others in their social field.

In the case of the prophet of Islam we *do* have accounts from both sides — his followers and believers — the Muslims, and from the other parties involved in his transactional activities — the victims i.e. Pagans, Jews and Christians, as well as the accounts of his followers regarding the fate of the victims. The Hadith and the Sira are shameless in their gushing enthusiasm for describing the cruelty and ruthlessness with which the messenger of Allah dealt with his rivals and opposition. So in the case of Muhammad we have personal accounts of his dealings with the Muslims, which was on the whole generous, fair, kind, compassionate, caring etc. And then on the other hand his dealings with all those non-muslims who opposed him, his teaching, his revelation and his socio-political agenda.

Rāma also had an interpersonal relationship with his family, friends and devotees and on the other hand, being a mythical or quasi-mythical character[3] whose deeds and pastimes occurred in the metaphysical realm, his battle was not with other humans and historical kings and identifiable socio-political or ethnic groups but rather he fought against the metaphorical forces of darkness, ignorance and chaos. Rama's opposition was to *Rakshasas* - semi-spiritual beings embodying the worst of pan-human traits — selfishness, anger, delusion, greed, envy etc.

A Character Analysis of Muhammad



The following favorable summary of the chief character traits of Muhammad comes from 'THE LIFE OF MAHOMET', by WILLIAM MUIR Vol. II. p.28. [Smith, Elder, & Co., London, 1861]

Personal appearance

A little above the ordinary height, he was stately and commanding. The depth of feeling in his dark black eye, and the winning expression of a face otherwise attractive, gained the confidence and love even of a stranger. His features often unbended into a smile full of grace and condescension. "He was," says an admiring follower, "the handsomest and bravest, the brightest-faced and most generous of men. It was as though the sun-light beamed in his countenance." Yet when anger kindled in his piercing glance, the object of his displeasure might well quail before it: his stern frown was the certain augury of death to many a trembling captive.

Simplicity of his life

A patriarchal simplicity pervaded his life. His custom was to do every thing for himself. If he gave alms he would place it with his own hand in that of the petitioner. He aided his wives in their household duties; he mended his own clothes; he tied up the goats; he even cobbled his sandals. His ordinary dress consisted of plain white cotton stuff; but on high and festive occasions, he wore garments of fine linen, striped or dyed in red. Mahomet, with his wives, lived in a row of low and

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[3] There are divergent views on the historicity of Rama. Some right-wing Hindus insist on one hand that he was an historical person who fought real battles against real demons and that he lived in the real city of Ayodhya — although there is no epigraphical or archeological evidence to support these claims. Others at the other extreme assert that the whole of the Ramayana is trans-historical and is a narrative about pscho-spiritual struggles and transformation. Those in the middle think that he was an historical character who's life has been mythologized.

homely cottages built of unbaked bricks ... The Prophet must be addressed in subdued accents and in a reverential style. His word was absolute. His bidding was law.

Urbanity and kindness of disposition

A remarkable feature was the urbanity and consideration with which Mahomet treated even the most insignificant of his followers. Modesty and kindness, patience, self-denial, and generosity, pervaded his conduct, and riveted the affections of all around him. He disliked to say No; if unable to reply to a petitioner in the affirmative, he preferred to remain silent. "He was more bashful," says Ayesha, "than a veiled virgin; and if anything displeased him, it was rather from his face, than by his words, that we discovered it; he never smote any one but in the service of the Lord, not even a woman or a servant." ... He possessed the rare faculty of making each individual in a company think that he was the most favored guest. When he met any one rejoicing he would seize him eagerly and cordially by the hand. With the bereaved and afflicted he sympathized tenderly. Gentle and unbending towards little children ... He shared his food, even in times of scarcity, with others; and was sedulously solicitous for the personal comfort of every one about him. Mahomet was also a faithful friend..… his affections were in no instance misplaced; they were ever reciprocated by a warm and self-sacrificing love.

Moderation and magnanimity

In the exercise at home of a power absolutely dictatorial, Mahomet was just and temperate. Nor was he wanting in moderation towards his enemies, when once they had cheerfully submitted to his claims.

Earnestness and honesty of Mahomet at Mecca

As he was himself the subject of convictions so deep and powerful, it will readily be conceived that the exhortations of Mahomet were distinguished by a corresponding strength and urgency. Being also a master in eloquence, his language was cast in the purest and most persuasive style of Arabian oratory. His fine poetical genius exhausted the imagery of nature in the illustration of spiritual truths; and a vivid imagination enabled him to bring before his auditory the Resurrection and the Day of Judgment, the joys of believers in Paradise, and the agonies of unbelievers in hell, as close and impending realities. In ordinary address, his speech was slow, distinct, and emphatic; but when he preached, "his eye would redden, his voice rise high and loud, and his whole frame become agitated with passion, even as if he were warning the people of an enemy about to fall on them the next morning or that very night." In this thorough earnestness lay the secret of his success. ... His inspiration was essentially oracular. His mind and his lips were no more than a passive organ which received and transmitted the heavenly message.

A Character Analysis of Rāma

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Vālmīki Bāla Khāṇḍa opens with a description of the 16 pre-eminent qualities of Rāma:—

- Highly qualified (*guṇavān*) — this opening adjective means he was possessed of every good quality imaginable and free from all the negative ones.
- Heroic (*viryavān*) — Rāma was highly motivated and courageous in every undertaking and never hesitated in doing his duty.

- Grateful (*Kritajñaḥ*) — When King Dasaratha wanted to perform the coronation ceremony of Sri Rāma and intimated this to his subjects, their joy knew no bounds. They praised His qualities to no end. While talking about one of His qualities — *kritajñata* they exclaimed:—

  "Sri Rama's joy is unlimited when anyone deliberately or inadvertently renders even a single help. He forgets even 'one hundred' acts of betrayal!" (2:1:12)

- Truthful (*satya vākyaḥ*) — no matter what the outcome Rāma always spoke the truth but even unpleasant truths he spoke gently and with consideration for the feelings of the listener.
- Reliable in his promises (*dhṛḍha vrataḥ*) — he promised Keikeyi that he would follow her instruction and go to the forest for 14 years for the sake of Bharata, but even when Bharata relinquished the throne and abrogated what his mother had commanded — still Rāma did not flinch from his vow. Whenever he promised something he'd always follow through.
- Ethical in his behaviour (*cāritravān*) — he never hesitated to do the right thing, even though it was to his own detriment.
- Dedicated to the welfare of all beings (*sarva bhūteṣu hitaḥ*) — he was always concerned for the welfare of all beings, not only the citizens but also the aboriginal tribes in the forest as well as all the creatures that dwelt there.
- Fully in control of his anger (*jita krodhaḥ*) — the only time Rama was recorded to have lost his temper was when Rāvana attacked Hanuman who was carrying Rāma on his shoulders. He would forgive and let go anybody offending Him but would not tolerate anyone who harasses those that love Him or oppresses others. Rāma pardoned Samudra Rāja for his misbehaviour. He pardoned Kakasura who had attacked and bitten Sita when the Kakasura apologised and begged his forgiveness.
- Highly educated (*vidvān*) — Rāma had studied all the Vedas together with there sub-sections such as music, art, archery, grammar, poetry, administration etc.
- Skilful (*samarthaḥ*) — Rāma was generally skilful in everything he did - both in love and war, administration and adjudication, as a friend, commander, brother and king etc.
- Good-looking (*priyadarśana*) — not only was he physically handsome but he always appeared pleasant to the eye.
- Self-controlled (*ātmavān*) — this term has two meanings:— Rāma was completely Self-realized and in perfect control of himself, or he saw all living beings as rays or projections of himself and there felt no difference between himself and them.
- radiant (*dyutimān*) — Rāma exuded a natural radiance. In his presence one's 'dark' nature would vanish. 'Dyuti' means light. When such a 'radiant' person is seen, a feeling of fondness (*prīti*) would automatically manifest and all hostility would diminish. Tara, Vali's wife, came to Sri Rāma in rage and grief to denounce him for killing her husband, but as soon as she saw him she forgot her initial intensions and started praising him.
- Free of envy (*anasūyakaḥ*) — A envious person cannot abide good that another possesses of wholesome qualities in others. Jealousy can neither admire nor appreciate the good traits of others and thereby tends to regard the good as bad. The jealous try to project the virtues' of others as a drawback. But Sri Rama's nature was to see the good in everyone. Bharata, who was indirectly responsible for Rama's exile, came to Chitrakuta along with all his ministers and army. Watching the approaching troops from a tree top Lakṣmana accused Bharata of evil designs and wanted to punish him. Rāma prevented Lakṣmana from attacking him and praised Bharata's good nature and also his love for him. Srī Rāma said, "Not only to me he would give the kingdom even to you if I ask him to!" Srī Rāma taught people to live without jealousy towards all.

- Terrifies even the gods in battle (*bibhyati-devāḥ*) — although generally gentle, passive and compassionate, when aroused to do battle through injustice and wickedness Rāma was a formidable opponent in battle, fighting with courage and tenacity till the end.

Ayodhya Kāṇḍa gives the following character analysis of Rāma:—

- Rama was always peaceful in mind and spoke softly. He did not react to the hard words spoken by others.
- Rama, because of his amiability, is gladdened even by a paltry favour done to him, but does not remember any number of bad things done to him.
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- Whenever he finds some time even while practising archery, he used to converse with elderly people, elder by way of conduct or wisdom or age or with good natured people.
- Rama was wise and he used to speak sweetly. He was the first one to initiate a conversation. He always spoke compassionately. He was brave, but never arrogant of his prowess.
- He never spoke untruth and was profoundly insightful. He was receptive and caring for the aged. People used to love him and he loved the people.
- He had deep compassion and had fully conquered anger. He used to honour the intelligentsia. He had mercy towards the downtrodden and always knew what was to be done. He was always self controlled and clean (in conduct).
- Rama was not interested in actions which were not beneficial to others. He was a scholar who had not time for tales opposing righteousness. Like Brihaspati, he was a great orator always talking about strategies for action.
- Rama was youthful, well-built, healthy and an eloquent. He knew the appropriateness of both time and place. He could sum people up in an instant. He was the one gentleman born on earth.
- Rama was humble. He did not let his feelings show outwardly. He kept his thoughts to himself. He helped others and his anger and pleasure were never wasteful. He knew when to give and when not to give.
- Rama knew the theory and practice of sciences. He understood the differences among people. He could judiciously discriminate whom to protect and whom to punish.

Commonality

In these glowing descriptions of their respective virtues and admirable qualities we find much in common between the two role models, and many points upon which both Hindus and Muslims can agree are generally worthy and universal human qualities that should be emulated, such as trust, respect, compassion, honesty, reliability etc. etc.

The outstanding difference is that Muhammad enjoined a double standard. One for the elite in-group – Muslims bound for heaven, and a different standard for dealing with the despised non-believers (*kufar*), destined for eternal damnation in the fires of hell.

Even the non-believers were sub-divided into two groups:—

(a) The “people of the Book” – Jews and Christians who could be “tolerated” as *dhimmis* or second-class citizens as long as they accept subjugation, pay a special poll-tax *jizyah* and keep a low profile.

(b) The polytheists/Pagans on the other hand had two choices either convert or die!

Most of the Muslim emperors who ruled India in some parts for a thousand years followed the Hanafiya school of Sharia jurisprudence which was the most liberal of the four schools and actually granted *dimmi* status to the Hindus although there were regular pogroms of massacre, enslavement and pillaging. Thousands of temples were looted and destroyed and 10's of millions of people were slaughtered, and many more women and children sold into slavery.

The Comparison

1. Marriage & Family

Rama

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Rāma was a prince of the Royal dynasty of the Suryavamshi Kshatriyas and only had one wife — Sīta, who was won through a competition arranged by her father king Janaka when she came of age. Rāma along with many other suitors attempted to raise and string a massive bow — only Rāma succeed and was chosen by Sīta as her husband (*svayamvara*). Rāma never even looked with lust upon another woman and was totally devoted to Sītā alone. She was abducted by Ravana the King of Lanka and spent some time as his captive — trying to coax her to sleep with him. Rāmā waged a war against Ravana and won back Sītā.

During the year of separation from Sītā, Rāma remained celibate. After the battle Sīta voluntarily underwent an ordeal to prove her chastity and faithfulness to him while in captivity. The Valmiki Ramayana contains a narrative about his ultimate divorce of Sītā after hearing some of his subjects gossiping about her. He felt compelled to preserve the dignity of the monarchy and the good name of his family by dismissing her and sending her off in a pregnant state to a forest hermitage where she had twin sons Lava and Kusha. Other versions of the Ramayana such as Kamba and Ramacharitra Manasa end with the coronation of Rāma and the enthronement of the couple. Many scholars think that the divorce narrative appended at the end is an interpolation.

Although his father Dasaratha had 3 wives, Rama and his brothers all had only one wife. Sita was the single love of Rama's life. The entire Ramayana is centered around this ideal of monogamy.

The outcome is that although the Hindu Law books do allow polygamy, the ideal set by the Ramayana and followed by the multitude of Hindus today is monogamy – which is even enshrined in modern Indian law for all Hindus.

There is not a single Hindu guru today who would advocate or tolerate any form of polygamy let alone concubinage or sex-slavery!

Example set:— Monogamy and sexual restraint.

Muhammad



According to multiple sources, Muhammad had many wives and sex-slaves (*milk-el yamin*), and was known as a "womanizer". Muhammad consummated his marriages with thirteen women and divorced another six. He also used to visit all

his wives in one night.[4]

The following is rough list of Muhammad's wives, according to various Islamic sources. It is possible that this number may still fall short of the actual number of wives he had.

1. Khadija/Khadijah
2. Sauda bint Zam'a
3. 'A'isha
4. 'Umm Salama
5. Hafsa
6. Zainab bint Jahsh (wife of the prophet's 'adopted' son Zaid)
7. Juwairiya
8. Umm Habiba
9. Safiya
10. Maimuna bint Harith
11. Fatima
12. Hind
13. Sana bint Asma' / al-Nashat
14. Zainab bint Khuzaima
15. Habla
16. Divorced Asma' bint Noman
17. Divorced Mulaykah bint Dawud
18. Divorced al-Shanba' bint 'Amr
19. Divorced al-'Aliyyah
20. Divorced 'Amrah bint Yazid
21. Divorced an Unnamed Woman
22. Qutaylah bint Qays
23. Sana bint Sufyan
24. Sharaf bint Khalifah

Some of his named concubines/sex-slaves are:—

25. Mary/Mariya the Copt/Christian
26. Rayhana bint Zaid
27. Umm Sharik / Ghaziyyah bint Jabir
28. Maimuna
29. Zainab
30. Khawlah bint al-Hudayl

Khadijah

Khadijah bint Khuwailid/Khuwaylid (555 – 619 AD) was the first wife of Muhammad and also a distant cousin belonging to the Bani Asad tribe. She was a wealthy woman aged forty who ran her own business, and her love affair with Muhammad was a controversial one which almost ended in bloodshed.

[4] Narrated Qatada: Anas bin Malik said, "The Prophet used to visit all his wives in a round, during the day and night **and they were eleven in number.**" I asked Anas, "Had the Prophet the strength for it?" Anas replied, "We used to say that the Prophet was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven). Sahih Bukhari 1:5:268

Muslims often try to use her high social standing as "proof" that women are equal in Islam. What they neglect to explain is that she was a "great independent businesswoman" *before* Islam, during the so-called "Period of Ignorance" (*Jahiliyah*), and you cannot find any examples of successful women *after* Islam, during Muhammad's lifetime. In fact, Muhammad prohibited women from taking leadership positions and this is why in some Islamic countries women "cannot run for president or become judges."

Aisha

Aisha, sometimes spelt as 'Ayesha', was the nine year old child-bride of Muhammad. She was engaged to him at the age of six[5] when he was 50. She was also the daughter of Abu Bakr, a close friend of Muhammad and the future Caliph. She became Muhammad's "favorite wife."

Contrary to what Muslims often claim, Aisha was not 'offered' to Muhammad by her father. It was Muhammad who approached Abu Bakr, and Abu Bakr originally protested. However, Muhammad justified his perversion with a 'divine' revelation from Allah, which also happens to destroys the apologists appeal to cultural relativism.

Zainab bint Jahsh

(c.590-641) was a first cousin of Muhammad. The prophet proposed she marry his adopted son a manumitted slave called Zayd — the marriage only lasted 2 years. Muhammad wanted her as a wife and married her after the divorce. (after an *aya* was revealed from Allah (33:37) permitting the union. Thereafter the legal status of adoption has not been recognized under Islam.

Safiyah

Safiyah bint Huyayy (610 - 670 AD) was the bride of Kinana the chief of the Jewish tribes of Quraiza and An-Nadir. When the Muslims invaded and conquered Khaibar, the fighting men were killed and Safiya was taken captive (along with the rest of the women and children) and allotted as booty to Dihya Al-Kalbi, a Muslim. Her father and brother were killed and her husband Kinana was tortured under the orders of Muhammad by having a fire lit on his chest in order to discover the hiding place of tribe's treasure, and after he'd revealed it, he was beheaded by the Muslims. One source relates that he and Safiya had been married only one day. She was about 18 and so beautiful, that the Muslims began praising her in the presence of the prophet and so the prophet commanded that she be brought before him. Upon seeing her, Muhammad said, "Take any slave girl other than her from the captives" and he selected her for himself.

From the information provided in the Hadith, we can reasonably conclude that Safiya did not have a choice in this marriage. She was held captive up until the marriage, and when Muhammad decided that she would be a wife rather than a slave-girl, that is when he made known that her manumission was her dowry.

Mariyah

Mariyah the Copt was one of the prophet's wives' maids. Muhammad had sex with her without any ceremony, which caused uproar among his wives and finally was settled by "divine intervention."

Waqidi has informed us that Abu Bakr narrated that the messenger of Allah had sexual intercourse with Mariyyah in the house of Hafsah. When the messenger came out of the house, Hafsa was

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[5] 'A'isha reported: Allah's Apostle married me when I was six years old, and I was admitted to his house when I was nine years old. Sahih Muslim 8:3310

sitting at the gate (behind the locked door). She said to the prophet, O Messenger of Allah, do you do this in my house and during my turn? The messenger said, “control yourself and let me go because I make her *haram* (forbidden) to me”. Hafsa said, “I do not accept, unless you swear for me”. Muhammad said, “by Allah I will not contact her again.”

Example set:—

- Polygamy is a legitimate and desirable ideal (4 wives being sanctioned by modern Sharia Law.)
- Child marriage is permissible
- Wives should be kept veiled in *niqabs*
- Sex-slaves or concubines are permitted – as many as one may like.

2. Treatment of Women

Rama

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Rama as a principle treated all women with respect and honor. There were a few exception. The sage Vishvamitra and the other meditators were being tormented and harassed by rakshasas in the forest and among them was a female shape-shifter Tataka. When Vishvamitra asked Rama to kill her, he refused saying that women should never be harmed. Vishvamitra then recounted all her wicked deeds, oppression and heartless cruelty to the inhabitants of the forest, and with persuasive arguments convinced him for the benefit of all the forest dwellers to dispatch her forthwith.

Surpanakha was another shape-shifter, the sister of Ravana who used to wander around the forest tormenting the ascetics living there. One day she chanced upon Rama, Sita and Lakshmana sitting out side their hut and was smitten with lust for Rama. Taking the form of a beautiful woman, she approached Rama and offered herself to him. He declined saying that he was married, monogamous and accompanied by the love of his life –Sita, and perhaps she should try Lakshmana since he was alone and hadn’t enjoyed female company for some years. She then approached Lakshmana who brushed her off by saying that he was a servant of Rama and Sita and that she would have to serve them as well. Being thus teased Surpanakha took on a monstrous form and attacked Sita with murderous intent - declaring she was the obstacle to her gratification. Lakshmana fought her off and was poised to kill her when Rama stopped him and told him to mutilate her only. Lakshmana then cut off the tip of her nose and her ears. Covered in blood she fled to her brother to instigate them to attack and kill the two brothers. Her three brothers tried to do battle unsuccessfully and were all slain. Surpanakha then went to Ravana and told him she’d been mutilated when she attempted to kidnap and bring the most beautiful woman in the world Sita to him for his enjoyment. Ravana then set forth to see Sita for himself.

Having seen Sita, Ravana devised a plan to kidnap her by taking on the guise of an ascetic. Marichi in the form of a deer, lured Rama and Lakshmana away from the cottage and Ravana succeeded in kidnapping Sita and carrying her to Lanka.

The Valmiki Ramayana in the final section — *Uttara Kanda* — tells the story of the rejection of Sita by Rama. Rama one day requested his ministers to report to him the citizens thought of him and what they were saying about him. The ministers reported that people where gossiping about the innocence and chastity of Sita while in the captivity of Ravana. They were censuring Rama for having taken her back. Rama, much distressed consulted with his brothers and affirmed that he was totally convinced of Sita’s purity and innocence, but for the sake of his illustrious family’s name

and the honor and dignity of the position of King, he had taken the painful decision to divorce the pregnant Sita and sent her to the Ashrama of Valmiki.

Example set:—

- Women are to be respected and honored.

Muhammad



Muhammad had little respect for women in general. Women and children captured in war were considered as booty and divided up among the jihadis or treated as marketable commodities and sold. He commanded his male followers to beat their disobedient wives. He gave men the right to beat their wives who persistently disobeyed them.

Sura 4:34 "As those you fear may be rebellious admonish, banish them to their couches, and beat them."

This verse was revealed by Allah in connection with a woman who complained to Muhammad that her husband slapped her on the face, which was still marked by the slap. At first Muhammad said to her – "Get even with him", but then added:– 'Wait until I think about it". Later on the above verse was revealed, and Muhammad added, 'We (He and the woman) wanted one thing, Allah wanted another.

Muhammad said that women are generally so evil, that they will make up the majority of people in to hell.

Bukhara Vol. 1, #301: "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women). They [women] asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands."

Bukhari Vol. 1, #28: "The Prophet said, "I was shown the Hell-fire and the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?), he replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good done to them...."

Sahih Muslim says they are the minority in Paradise:

Volume 4, #6600: "Imran Husain reported that Allah's messenger said: Amongst the inmates of Paradise the women would form a minority."

By putting these two Hadith together, we find that Muhammad said that women were the minority in Paradise, and the majority in hell. Therefore it is not a statistical ratio due to the possibility that there are more women than men. Muhammad viewed women as more sinful than men. And the reason more women are in hell is because the women were ungrateful to their husbands!

Muhammad also declared that women are less intelligent than men:

Bukhari, Volume 1, #301: "...Then he (Muhammad) passed by the women and said, "O women, give alms as I have seen that the majority of the dwellers of Hell-fire were you (women)." they asked, "Why is it so O Allah's messenger?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's

messenger, what is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence....."

Muhammad also permitted the sever beating of a slave girl. When his wife Aisha was being examined as to whether or not she committed adultery, Muhammad's son in law, Ali, brutally beat Aisha's slave girl in front of Muhammad, in order to insure that she tell the truth about Aisha.

Here is the actual quote from Ibn Ishaq's "Sirat Rasulallah", translated as "The Life of Muhammad", by A. Guillaume, (page 496):

"So the apostle called Burayra (Aisha's slave) to ask her, and Ali got up and gave her a violent beating saying, "Tell the apostle the truth,"....

Muhammad did not stop Ali from beating the slave. Muhammad also allowed newly captured female slaves to be used for sex.

From the Hadith of Sahih Muslim vol. 2, #3371

Abu Sirma said to Abu Said al Khudri: "O Abu Said, did you hear Allah's messenger mentioning about *al-azl* (coitus interruptus)?" He said, "Yes", and added: "We went out with Allah's messenger on the expedition to the Mustaliq and took captive some excellent Arab women; and we desired them for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing *azl*" (withdrawing before emission of semen to avoid conception). But we said: "We are doing an act whereas Allah's messenger is amongst us; why not ask him?" So we asked Allah's messenger and he said: "It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born".

And vol. 3, #3432

Abu Said al-Khudri reported that at the Battle of Hunain Allah's messenger sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions of Allah's messenger seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that:– "And women already married, except those whom your right hands possess (sex-slaves) (Quran - 4:24), (i.e. they were lawful for them when their *Idda* (menstrual) period came to an end).

Example set:—

- Women are not the equal of men they are less intelligent and less religious.
- Women are goods and chattels and can be beaten or even sold.
- Women can be kept as sex slaves and used at will.

3. Livelihood

Muhammad



In his youth he was a shepherd and later took employment under his future wife Khadija. How did Muhammad earn his living in Medina? What job did he do? In what occupation was he employed? What business was he involved in? All these questions remain unanswered. Except for the following *Hadith* from *Sahih Bukhari*, all the *Sunna*, the *Sahih Ahadith*, the *Sirah* (biography) never mention of any form of acceptable and/or dignified profession/occupation that Muhammad engaged in to support himself and his retinue of ever increasing number of wives and concubines: Here is that incredible *Hadith:*

Narrated Ibn ‘Umar that the Prophet (SA) said, “My livelihood is under the shade of my spear, and he who disobeys my orders will be humiliated by paying *Jizya*”

“Under the shade of my spear” means “from war booty”. It is recorded that Muhammad and his band raided the caravans of the Quraish. One fifth of all the loot (*khums*) was to be given to God and his prophet. A whole surah has been revealed on the subject — *Al Anfal* — “Spoils of War”

Verse 4 And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah, and to the Messenger.

This example has been followed throughout history. When the Muslim armies were conquering India and despoiling the temples, palaces, towns a villages a fifth of all the loot was sent to Mecca, Medina and to the Caliph.

The following *Hadith* tells us that Muhammad built mosques using the proceeds of robbery, pillage and the revenue from forced *Jizya* on non-Muslims. Read this *Hadith* carefully and you will surely comprehend why many people flocked to Muhammad and his Islam—yes, it was pure greed and lust for money and wealth; Muhammad broke all laws and rules of an established contemporary civilised society just to satisfy this greed of his followers. Here is the appropriate *Hadith* from *Sahih Bukhari:*

Volume 4, Book 53, Number 351: Narrated Jabir bin Abdullah: Allah's Apostle said, "Booty has been made legal for me."

Volume 4, Book 53, Number 390: Narrated Jabir bin 'Abdullah:

Allah's Apostle once said to me, "If the revenue of Bahrain came, I would give you this much and this much." When Allah's Apostle had died, the revenue of Bahrain came, and Abu Bakr announced, " Let whoever was promised something by Allah's Apostle come to me." So, I went to Abu Bakr and said, "Allah's Apostle said to me, 'If the revenue of Bahrain came, I would give you this much and this much." On that Abu Bakr said to me, "Scoop (money) with both your hands." I scooped money with both my hands and Abu Bakr asked me to count it. I counted it and it was five-hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces.)

Narrated Anas: Money from Bahrain was brought to the Prophet. He said, "Spread it in the Mosque." It was the biggest amount that had ever been brought to Allah's Apostle . In the meantime Al-'Abbas came to him and said, "O Allah's Apostle! Give me, for I gave the ransom of myself and Aqil." The Prophet said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet, "Will you order someone to help me in lifting it?" The Prophet said, "No." Then Al-'Abbas said, "Then will you yourself help me carry it?" The Prophet said, "No." Then Al 'Abbas threw away some of the money, but even then

he was not able to lift it, and so he again requested the Prophet "Will you order someone to help me carry it?" The Prophet said, "No." Then Al-'Abbas said, "Then will you yourself help me carry it?" The Prophet said, 'No." So, Al-'Abbas threw away some more money and lifted it on his shoulder and went away. The Prophet kept on looking at him with astonishment at his greediness till he went out of our sight. Allah's Apostle did not get up from there till not a single Dirham remained from that money.

Example set:—

- Looting and pillaging are permissible means of livelihood
- Ransoming captives is another legitimate means of raising funds.
- Excessive wealth for its own sake is a desirable goal

Rama

राम

Being the son of a king and the heir apparent, Rama studied all the sciences required for a king. He was exiled on the eve of his coronation and went to the forest for 14 years accompanied by his brother Lakshmana and wife Sita where he and his brother eked out their livelihood by hunting and gathering and living in huts built from the natural resources of the forest.

While they lived in the forest the family shared whatever they had with others, extending hospitality to a wandering ascetic (Ravana in disguise) was Sita's downfall.

Even after the great battle for Lanka which was fabulously wealthy Rama did not allow any looting or pillaging.

Once he returned to Ayodhya he reigned as king and lived by collecting approved taxes from his subjects.

In all the various skirmishes and battles he fought with opponents in the forest and to protect the hermits and sages never once did Rama countenance the taking of loot or pillaging of crops and possessions. Although there have been historical incidents of Hindu kings pillaging and looting this has never been accepted as an ideal to be followed.

Example set:—

- Choose an appropriate profession to your social status
- Always try to earn through your own means.
- Live within your means
- Live a simple life

4. Dealing with Conflict & Styles of Warfare

Rama

राम

Rama followed the standard Vedic fourfold prescription for conflict resolution:— (1) *sama* = discussion, (2) *dana* = negotiation, (3) *bheda* = separation or disassociation if possible, (4) *danda* = resolution through punitive action.

He sent Hanuman as his diplomat to enter into discussion and negotiation with Ravana for the return of Sita — after repeated attempts at an amicable resolution all failed, Rama resorted to warfare as the only option. After Vibhishana the younger brother of Ravana had changed sides Rama expressed the wish that Ravana had recanted and surrendered Sita and thus prevented war.

The war was then conducted in an ethical manner even though the enemy Ravana and his sons used all sorts of devious and and deceptive means.

After the war all the women, the combatants and citizens were treated with respect and consoled according to the orders of Rama. Vibhishana declined to perform the cremation ceremony of his brother because of his wickedness. Rama disagreed and declared that Ravana had the right to a proper funeral and encouraged Vibhishana to do the right thing. Ravana was then cremated with all ceremony and honour. Vibhishana was then officially installed on the throne.

Example set:—

- Fight only justified wars after all negotiations have failed — the purpose of wars is to bring the parties to the negotiating table. Always keep open the option of ceasing hostilities if resolution of the matter occurs.
- Fight only with combatants and fight fairly without deception.
- Leave the non-combatants alone
- Treat the survivors, prisoners, women and children with dignity and respect.
- Respect the property of the vanquished.

Muhammad



Muhammad was either personally engaged in or was the commander of almost 100 battles. Most of the battles were either for booty or for imposing his socio-religious ideology on the Quraish and allied tribes. A few were for defense.

In none of the battles was there any serious attempt at resolving the conflict in a peaceful manner. As examples we can take the prophet's treatment of the 3 prominent and powerful Jewish tribes of Arabia at the time. When Muhammad migrated from Mecca he was welcomed by the people of Yathrib (latter renamed Medina). The pagans of Yathrib had been living in perfect harmony with the Jews for generations.

These Jews were mostly successful owners of orchards on the outskirts of Medina. Many of them were artisans, craftsmen, jewelers and merchants. They were a wealthy, prosperous community, living in their fortified quarters on the suburbs of Medina in harmony with the populace of Medina city. The most prominent among these Jews were the **Banu Quaynuqa**, **Banu Nadir** and **Banu Qurayza**.

When Muhammad migrated to Medina these Jewish clans made a covenant with him to live in tranquility and harmony and to aid him, should any attack fell on him. Muhammad was now in a mood to renounce all his treaties with the Jews and conduct plunder on them, to sieze their fertile, productive land and their exquisite wealth. In fact, *Gabriel* brought the decree **(8:58)** from Allah that he (Muhammad) was free to break treaty with the Jews. With Allah on his side, Muhammad started to threaten the B. Qaynuqa Jews with the consequence of Badr II unless they accepted Islam. B. Qaynuqa Jews were the weakest of all the Jewish tribes in Medina.

The show of defiance was a fatal error on the part of B. Qaynuqa; for, this display of insolence by the Jews was good enough reason for Muhammad and his over-eager, booty-hungry Jihadists to wait to conduct an attack on them. Allah also revealed verse **3:12, 13,** assuring Muhammad of his victory against the Jews. It was during this time that Allah forbade, in verse **5:57,** to engage in friendship by the Muslims with the Jews and the Christians.[6] While this hostility between the Muslims and the Jews was simmering, an incident took place that gave Muhammad the opportunity

[6] Tabari, vol.vii, p.85

he was patiently waiting to lay an attack on the Jews. The incident was as follows:

An Arab girl, married to a Muslim convert of Medina went to the Jewish shop of a goldsmith in the market place of Qaynuqa. While waiting for some ornaments, she sat down. A silly neighbor secretly pinned the lower hem of her skirt. When she arose, the awkward expose made everyone laugh. She screamed with shame. A passing Muslim witnessed the incident and killed the offending Jew. The brother of the Jew then killed the Muslim. The family of the murdered Muslim then appealed to the converts of Medina to take revenge.

The skirmish now became general and Muhammad made no attempt to mitigate the situation, nor did he try to bring the offending parties to justice. He immediately gathered his followers under the white banner in the hand of Hamzah and marched forward to attack the Jewish tribe. The Jews took shelter in their fortified apartments. So, Muhammad laid a siege and a full blockade was imposed. The siege lasted for fifteen days. The Jews were expecting help from their Khazraj allies. But the help did not come. So, the desperate B. Qaynuqa Jews had no choice but to surrender to Muhammad. Their hands were tied behind their backs and preparations were made for their execution. At this time, Abd Allah ibn Ubayy, the Khazarite and a new convert to Islam (he was the nemesis of Muhammad at Medina, Muhammad calling him a hypocrite) intervened. He could not stand that his old faithful allies would be massacred in cold blood. He begged Muhammad for mercy, but Muhammad turned his face away. Abd Allah persisted. Finally, Muhammad yielded and let the prisoners escape execution. Then Muhammad ordered the Jews of B. Qaynuqa to leave Medina within three days. They were led to exile by Ubadah b. al-Samit ibn Samit, one of the Khazarite leaders to as far as Dhubab. Then the Jews proceeded to Wadi al-Qura. There they got assistance from the Jewish inhabitants with carriage until they reached Adriat, a territory in Syria where they settled permanently.

Thus, the B. Qaynuqa Jews surrendered their arms and jewel-making machinery and were exiled from Medina. In this connection, Tabari writes:69 "Allah gave their property as booty to his Messenger and the Muslims. The Banu Qaynuqa did not have any land, as they were goldsmiths.

The treatment of the Banu Nadir

Bani Nadir Jews inhabited the fertile land in the vicinity of Medina. They were prosperous having vast tracts of land, on which they cultivated date palms. Muhammad, with a few of his followers, including visited the village of B. Nadir, two or three miles away from Medina and requested the chief of B. Nadir to refund the blood money that he had already paid. The B. Nadir Jews received Muhammad courteously, and while they attentively listened to his demand and agreed to honor Muhammad's request. Muhammad was quite unhappy when the B. Nadir readily agreed to his demand. In reality, he was expecting the B. Nadir Jews to reject his demand, so that he could have a good pretext to attack them and seize their land and property.

After agreeing to Muhammad's demand for blood money, the B. Nadir Jews went for a private discussion among themselves. This unnerved Muhammad and he claimed that B. Nadir Jews wanted to kill him by dropping a stone from top of the house. As usual, he pretended that *Gabriel* gave him this information.

With clear war and invasion of Jewish property in mind, Muhammad sent a messenger to announce an ultimatum to vacate Medina. He gave the Jews ten days to vacate Medina and, if after this deadline any Jew was seen in the area, he would be killed. The B. Nadir Jews were startled with this sudden change of heart of Muhammad. They could not believe it coming from a person like Muhammad who claimed to be the messenger of Allah. They decided to decline the order of expulsion and entered their fortresses, stocked them with enough supplies to last up to a year and

got ready to defend themselves. Muhammad now had the most legitimate reason to besiege the Jews.

The siege lasted for fifteen or twenty days, and Muhammad became very impatient. At last, to hasten their surrender, Muhammad, in contravention of the revered laws of Arab warfare, cut down the surrounding date trees and burned them. When the Jews protested about the breaking of sacrosanct Arab laws on warfare, he demanded a special revelation from Allah **(59:4)** that was promptly sent down, sanctioning the destruction of enemy's palm trees. In this verse Allah gave generous permission to the Muslims to cut down the palm trees: it was not a destruction but the vengeance from Allah, and to humble the evil doers that is to say, it is alright to cut down cultivated land and burn crops in a war.[7]

After Muhammad destroyed their only source of livelihood, the B. Nadir found their case completely hopeless, and finding no other alternative, they decided to surrender and abandon their lands. In exchange for this, they wanted Muhammad to spare their lives, on which he agreed, on condition that they could only take those of their property that they could carry on their camels. He stipulated that the Jews must surrender their arms. They were allowed to carry whatever they could stock upon their camels. The Jews agreed to comply with those humiliating conditions, loaded six hundred camels with their goods and departed from their ancestral land with fanfare, din and alacrity. Some of them, with their chiefs Huyey, Sallam and Kinana went to Khaybar. The rest of them went to Jericho and the highlands of south Syria. Only two of them embraced Islam. They were given back their land and all of their properties.

Once the expulsion of B. Nadir Jews was complete, Muhammad took over the ownership of their property making it his personal chattel that he could dispose of as he wished. He claimed that the spoils of B. Nadir belonged to Allah and to him exempting the land from the usual law of distribution of booty because it was gained without actually fighting. He divided the land according to his discretion, choosing the best lots for himself.

The Genocide of the Banu Qurayzah

After another famous Battle of the Trench the angel *Gabriel* visited him and informed him that the battle was not over yet, and that Allah commanded him (Muhammad) to besiege the B. Qurayzah. It is claimed that *Gabriel* arrived riding a horse and wearing a cloth of gold turban.. (Ibn Sa'd, vol. ii, p.94) After hearing the instructions of Gabriel, Muhammad abandoned the noon (Asr) prayer and commanded his Jihadists to march straight to the territory of B. Qurayzah, Ali being sent ahead of the rest. Muhammad informed his followers that during war, prayer can be omitted, as fighting during this time was more incumbent than praying.

When Muhammad was near the fortress of the B. Qurayzah Jews, he called them by yelling, 'you brothers of apes.' (Tabari, vol viii, p.28) This is elucidated in the Qur'an in verses **2:65**, **5:60** and **7:166,** where Allah says that He turned the Jews into apes.

The Muslims then attacked the Jews with archery but to no avail. One Muslim approached the fortress carelessly and was killed by a Jewess who threw down a millstone on him.

After twenty-five days of siege, the Jews grew desperate, exhausted and terrified at their future. They were on the verge of starvation. Muhammad was bent on a bloody revenge and refused to negotiate with the Jews. It is claimed that Allah, through Muhammad's terrorism, cast terror into their hearts. The B. Qurayzah leader, Ka'b b. Asad proposed that they should accept Islam to save

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[7] *Note: The Sharia Law (Islamic Law) on destruction of enemy properties states: It is permissible in Jihad to cut down the enemy trees and destroy their dwellings.* (Reliance of the Traveler, law 09.15, p.604)

their lives. Almost all the Jews declined to forsake the religion of their forefathers. A distraught Ka'b proposed that they should kill their women and children, then, all the men could go out and fight Muhammad without any impediment. But the Jews did not want to kill their dearest ones with their own hands. It was impossible for them to commit such act, as they feared that it was meaningless to live without their wives and children. Ka'b then proposed an attack on Muhammad the next day which was a Jewish Sabbath day (i.e Saturday). The Jews flatly declined to engage in any warfare during the Sabbath.

Finding no choice, the crestfallen B. Qurayzah Jews finally surrendered to Muhammad for his judgment. The male Jews were chained and kept in the fortress till a decision was made about their fate. The women and children were then separated from their husbands and together with the goods and possessions of the B. Qurayzah Jews, the camels and flocks were all brought as spoils of war to be distributed amongst the Muslims. A long trench was dug in the marketplace of Medina. The Prisoners were then brought there in batches of 5 or 6 , made to kneel down and beheaded by Ali and Zubayr in front of Muhammad. Party by party they were thus led out, and butchered in cold blood, till the whole 900 were slain. One woman alone was put to death; it was she who threw the millstone from the battlements.

The example set by Muhammad:—

- Break treaties when personal benefit is obtainable.
- Fight and attack all of your target group whether they are combatants or not.
- Fight till total victory — subjugation of the enemy.
- Male prisoners of war (everyone post puberty) may be killed in cold blood or ransomed.
- All the vanquished may be mishandled and abused
- All women and children are booty which can be either divided up and kept by the victors or sold into slavery to raise funds.
- All the property of the vanquished are legitimate spoils of war — 1/5 of which goes to the Prophet (or Caliph)
- Fruit-bearing trees, crops and infrastructure can be freely destroyed to achieve victory.

5. Dealing with Adversaries/Critics

Rama

राम

Rama was such a just and compassionate person that he had very few detractors and was universally loved by all. But we can examine how he treated those that unjustly wronged him.

1. His father's youngest and dearest wife Kaikeyi tricked the king into transferring the crown from Rama, the legitimate heir to her son Bharat. Furthermore she demanded that Rama be exiled to the forest for 14 years.
2. The one who coached the queen Kaikeyi was her personal attendant, an old woman called Manthara.
3. Marichi took the form of a golden deer to lure Rama away from the forest hut in order to facilitate the kidnapping of Sita by Ravana.
4. Jayanta the son of Indra took the form of crow and attacked Sita causing her breast to bleed.

Rama refused to condemn Kaikeyi and willingly followed the orders of the King delivered by her.

Even when she accompanied her son Bharat to meet Rama in the forest, he touched her feet first and treated her with the utmost respect and affection, continuing to call her 'mother'.

When the plot to exile Rama had unfolded Lakshmana, his younger brother was determined to kill Manthara the instigator but Rama forbad him to harm her.

Marichi had previously had an encounter with Rama but had survived, he only agreed to Ravana's plan because Ravana had threatened to kill him if he refused. He thought that he would rather be killed by Rama than Ravana — because everyone that Rama killed however demonic he may have been, attained final Salvation.

Even the wicked Jayanta was pardoned by Rama when he sought refuge with him.

Probably one of the most ethically troubling incident from Rama's biography is the killing of Vali.

Vali was the brother of Rama's sworn friend Sugreeva. Due to a misunderstanding he had expelled Sugreeva from the kingdom and had taken his wife to himself. He had tried numerous attempts to kill Sugreeva to no avail. Fearing for his life Sugreeva sought refuge on a mountain with his chief loyal ministers. After meeting Rama he requested help in defeating his brother and gaining back his wife, but because of the superior strength of his brother he could never defeat him in hand to hand combat. So Rama told him to challenge his brother to a fight, he stood behind a tree and when they were locked in mortal combat, Rama shot Vali with an arrow from his hiding place. When the dying Vali asked him why he had killed him in such a cowardly fashion Rama replied that it was because he had stolen his brother's wife — and he as the king apparent should administer justice by punishing evil doers and hence the death sentence on Vali.

Example set:—

- Always see the good in others.
- Forgive those who do the wrong thing by you.
- Never seek revenge for perceived detraction.
- Ignore those who abuse you or spread false rumors about you.
- Do not retaliate against hate with hate but promote peace and harmony.

Muhammad



Muhammad did not tolerate detractors and was personally implicated in the assignation/execution of over 43 individuals for various perceived personal offenses. We will only give the most remarkable of them here.

1.Asma bint Marwan (January 624)

Immediately after his return from the victory at Badr, Muhammad felt strong enough to put a halt to his critics who were displeased that his arrival at Medina, along with his horde of marauding Jihadists had caused fear and serious divisions among the Medinites.

During those days before the advent of media, the most successful method of challenging and criticising to opponents was through poems. Therefore, poets in those days were what journalists are today. One such poetess was Asma bint Marwan. She did not hide her dislike for Islam. She was married to Yazid b. Zayd, a man of Banu Khatma and had five sons and a suckling infant. After the Badr war, she composed some satirical poems. The verses spread from mouth to mouth and finally reached the ears of the Muslims and they were greatly offended. Muhammad could not at all endure satire or vituperation. Therefore, an incensed Muhammad decided that it was time to get rid of her.

In his mosque, at night, Muhammad sought a volunteer to assassinate Asma bt. Marwan. A blind man, Umayr b. Adiy al-Khatmi, belonging to the same tribe as Asma's husband (i.e., Banu Khatma) stood up to complete the job. In the dead of night he crept into her apartment. Her little children then surrounded Asma while she slept. Hugging her bosom was her infant, suckling her breast. The blind man, feeling stealthily with his hand, removed the infant from her breast and plunged his sword in her belly with such a force that it passed through her back. This severe blow killed Asma on the spot. It was just five days before the end of the month of the sacred month of fasting, Ramadan when Muslims are not supposed to shed blood.[8]

2. Abu Afak (February 624)

Abu Afak, a Jew of Medina was a very old man, about 120 years old. He was actively opposed to Islam. He too composed some satirical verses that annoyed the Muslims. One month after his victory at Badr, Muhammad showed his limit of tolerance to his intellectual opposition by expressing his wish to eliminate this old man. At his mosque, the apostle of Allah sought the service of a volunteer killer, saying, 'Who will deal with this rascal for me?' A convert by the name of Salim b.'Umayr from the B. Amr tribe came forward to do the job. He killed Abu Afak with one blow of his sword when the latter slept outside his house. (Some say that Abu Afak was murdered first then Asma). Ibn S'ad describes this gruesome murder in this way:

"He waited for an opportunity until a hot night came, and Abu 'Afak slept in an open place. Salim b. 'Umayr knew it, so he placed the sword on his liver and pressed it till it reached his bed. The enemy of Allah screamed and the people, who were his followers rushed him, took him to his house and interred him."[9]

3. Ka'b bin Ashraf (Sept 624)

Ka'b, a poet was the son of a Jewess of B. Nadir. He was greatly saddened by the victory of Muslims at Badr II. He made no attempt to conceal his discontent on the sudden ascent of Muslim power in Medina. He went to Mecca, and through his poetry, enticed the Quraysh for revenge. On his return, he further angered the Muslims by composing lampoons against Muslim women. Muhammad was greatly angered and prayed to Allah to destroy Ka'b. Allah, in the Qur'an verse 4:52 also cursed those who dared to criticize Muhammad. In his mosque, he requested for volunteers to get rid of Ka'b b. Ashraf. Muhammad b. Maslama, volunteered and chose four other men as his accomplices. When the leader of this assassination squad told Muhammad that to murder Ka'b they might have to resort to deceit and to tell lies, Muhammad unhesitatingly permitted them to do so.

The murder team drew up an elaborate plan to dupe Ka'b b. Ashraf with sweet words and deceitful promises. They engaged Abu Naila, the foster brother of Ka'b b. Ashraf for this purpose. Abu Naila went to Ka'b pretending to borrow some money from him and talked bad about Muhammad, the Prophet. Ka'b believed him and demanded some security for the loan.

The killing team proceeded and arrived at Ka'b's house. Ka'b was then taking rest in his bedroom with his newly married bride. Abu Naila, his foster brother called out for him to come down. When Ka'b hastened to climb down, his wife caught him and wanted him not to go. Ka'b comforted her by saying that it was his foster brother. He came down and was not alarmed as he found his callers were not armed. They then wandered along, conversing on the misfortunes of Medina since the arrival of Muhammad till they reached a waterfall. Ka'b's foster brother found some sweet smell in Ka'b's hair and Ka'b told him that it was the smell from his newly married bride. Suddenly, the traitor seized Ka'b's

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[8] Source Ibn Hisham & Ibn Ishaq, Sirat Rasul Allah, Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2

[9] Ibn Sa'd, Kitab al-tabaqat al-kabir, Volume 2

hair, and dragging him to the ground shouting, ''Slay him! Slay the enemy of God." All other conspirators then struck their swords on Ka'b while he died making a fearful scream. His assassins then cut off Ka'b's head and fled in haste. When they arrived back at the mosque, they chanted the Takbir (ie Allahu Akbar). At the gate of the mosque the Prophet welcomed the assassins and praised them for their victory. The perpetrators threw the head of Ka'b b Asharf before Muhammad. One of the assailants was wounded in the mission. The Prophet praised Allah for what had been done and comforted the wounded man.[10]

Umm Qirfa (January 628)

Umm Qirfa was a matriarch and leader of the Fazarah tribe. Zayd b. Haritha (the erstwhile adopted son of the prophet) raided the Fazarahs on the orders of the prophet. During the fighting the Fazarah killed a number of Muslims including Ward b. Amr, one of Zayd's dear comrades-in-arms. Zayd himself was wounded.

After Zayd returned to Medina he vowed to avenge the death of his comrade by raiding the Fazarah again. After his recovery Muhammad sent Zayd with an army against the Fazarah. He attacked them at Wadi al-Qura and inflicted heavy casualties on them.

He took Umm Qirfa (her real name was Fatimah bt. Rabiah b. Badr), as a prisoner. Umm Qirfa was a very old woman having a young and extremely beautiful daughter. Zayd took her daughter as a captive and ordered a Jihadist, Qays b. Mohsin to kill Umm Qirfa. Her old age and sex did not deter her from receiving a barbaric punishment from the Muslim army. Qays tied each of her legs with a rope and attached the ropes to two camels. Then he drove the camels in opposite directions thus splitting her in two. When told, Muhammad fully approved this ferocious punishment meted out to a grand old lady. Zayd gave Umm Qirfa's daughter to Muhammad, but he passed her on to become a sex-slave of his maternal uncle Hazn b. Abu Wahb.[11]

Example set:

- Always be convinced of your superiority over others.
- Never concede that you may be wrong or in any way need to modify your behaviour.
- Always preserve your honor and dignity by either intimidating or killing your detractors and critics.
- Never tolerate any sort of criticism.
- Attack is the best form of defense.

6. Slavery

Rama

राम

Rama owned no slaves, no sanction is given in any of the Hindu scriptures for the trading in other human beings. A frequently used term is DASA which can mean either a servant or a slave. All devotees of the Lord are regarded as his *dasas*, and the name *Ram-das* — 'servant of Rama' is common, but the actual practice of selling captives into slavery has never been sanctioned by Hindu law. There have been cases of impoverished peasants

[10] Sahih Bukhari 5:59:369

[11] Ibn Ishak, pp.664-665

"giving" themselves and their families to their landlords in order to discharge heavy debts, but such bonded laborers cannot be sold to any one else or mistreated. Thus we see that forcibly enslaving people, and trading in slaves, are strictly against Hindu teachings.

Muhammad



Muhammad was a slaver. He owned and sold many slaves, both male and female. He said Allah allowed him and his Muslim followers to have sex with their female slaves when the men wanted to. Reference the Quran, Sura (chapters) 33:50, 52, 23:5, and 70:30. Slaves are considered "booty" for Muslims when taken in raids, thus they are Muslim's property (*milk el yameen*). Muhammad felt proud and conceited enough to enslave thousands of people.

The great Islamic historian Tabari wrote regarding Muhammad's sexual intercourse with his slave Mariyah; "he had intercourse with her by virtue of her being his property." [Tabari, Volume 39, page 194].

Muhammad made slaves out of the people he raided and fought against. Most notable were the women and children survivors of Muhammad's massacre of the 900 males (young teens and up) of the Jewish Banu Qurayza, Sura 33:26. The Sirat Rasulallah - the earliest biography of Muhammad, gives much more detail on pages 461 and on. Shortly after massacring the Jewish males Ibn Ishaq wrote on page 466:

"Then the apostle divided the property, wives, and children of the Banu Qurayza among the Muslims, and he made known on that day the shares of horse and men, and took out the fifth", (Muhammad and his family got one fifth of all the spoils of war). . . Then the apostle sent Sa'd . . . with some of the captive women of Banu Qurayza to Najd and he sold them for horses and weapons."

Bukhari also documents Muhammad owning many slaves - vol. 5, # 541 & vol. 7, # 344. Muhammad had Negro, Arab, Egyptian, male, female, Jewish, Christian, and pagan Arab slaves.

Conclusion

Shortly after the death of Muhammad hordes of nomad Arabs swarmed out of Saudia Arabia and conquered vast tracts of land from Spain to India. This conquest was characterised by massacres, destruction of towns, looting, selling captured women and children into slavery, ransoming captives etc. All the atrocities committed by the new Muslims was according to Koranic prescription and in emulation of the example set by the prophet. The Muslims ruled part of India for 1000 years, the thousands of destroyed temples and the mosques built using their masonry are enduring testament to the triumphalism of Islam. It is estimated that during Islamic rule of India over 50 million Hindus were slaughtered and countless women raped and children sold into slavery. Universities, schools, hospitals and infrastructure was destroyed and all the Hindus peasant forced to pay the humiliating poll-tax (jizyah) as well as exorbitant land-tax (kharaj). In all the centuries of Muslims rule not a single school (other than madrassahs) was built, not a single hospital or library for public use.

Even today - the violence that erupted after the publishing of the Danish cartoons about Muhammad was entirely in keeping with the example set by the prophet himself. As was the fatwa against author Salman Rushdie for publishing the "Satanic Verses". Any form of perceived

blasphemy against Allah or his messenger cannot be tolerated and must be met with death and violence.

Violence is endemic to Islam and as we go to press the Hindus of Bangladesh are being driven from their homes, forced to convert and massacred. Hindus in Afghanistan and Pakistan suffer frequent pogroms and atrocities. Most of the terrorist activities in the world today are being carried out by fervent Jihadis following the example set by their prophet and advancing the noble cause of Islam.

The Somali pirates by looting the ships of the unbelievers and ransoming the crew are doing nothing that is prohibited in Islam or Sharia and is in fact in full accordance with the Quranic teachings and example set by Muhammad.

Honest and articulate Muslim preachers such as Britain's Imam Anjem Choudhary are quite frank in expressing the real agenda of Islam — to establish world-domination and eradicate all other forms of religion. Islam is in fact fascism married to religion.

The reasonable Hindu reading this pamphlet will be rightly proud of the Hindu ideals espoused by Rama, and the moderate Muslim reader will hopefully reject the example of the prophet and be more outspoken in opposing and resisting any form of Islamic Imperialism and oppression.

